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Courage . . . and Wonder

—Chicago Defender Photo

THREATS OF DEATH and starvation are ignored as Mrs. Viola McFerren (foreground), of Fayette County, Tenn., votes for the first time in her life. The mother of three small children, she's the wife of John McFerren, Negro civil rights leader on whose head segregationists have a $2,000 price. With her, also voting for the first time, is McFerren's mother, who was hit by a truck during racial tension last winter. A poll official looks on in wonder at signs of a new day.

Battle for Gas

(By Staff Correspondent)

SOMERVILLE, Tenn.—Massive protests by civil rights forces throughout America brought a major break in the economic squeeze against Negro voters here in Fayette County, Tenn.

John McFerren, local Negro leader, obtained 12,000 gallons of gasoline in August.

He operates a combined grocery and filling station. Like other Negro voters in this area, he had been unable to buy gas anywhere since early spring. Gas is a matter of life and death to Negro farmers, who need it to operate tractors.

The situation was widely publicized in newspapers and periodicals, including *The Southern Patriot*, which asked its readers to contact oil company officials and urge them to sell gas to McFerren and other Negro voters.

Many people did this. In the meantime, the NAACP called for a national boycott of major oil companies. McFerren's gas shipment came after negotiations between NAACP officials and the companies; but, to protect his source, McFerren declined to say for publication where he got his gas.

McFerren's tanks are big enough to permit him to service farmers who can't buy gas elsewhere. The 12,000-gallon shipment came just in time for harvest of crops.

But the general boycott in this area is not over. Grocers and other white wholesalers and merchants are still refusing to sell to Negroes registered to vote. Credit is still cut off. NAACP officials in Tennessee met recently with Gov. Buford Ellington's administrative assistant in an effort to get the Governor to act in the situation.

The delegation included Dr. Herman H. Long, director of the Race Relations Institute at Fisk University and a vice-president of SCEF.

Meantime, the NAACP in Memphis was sending food and clothing to destitute people here, and many people over the country responded to The Patriot's appeal for funds for them.

As for Fayette County Negroes, they were not deterred from their vote drive. On the day before Tennessee's Democratic primary, about 400 more registered—raising the total of Negro voters in the county to over 800.

Major Victory

WILMINGTON, Dela. — A major victory in the school integration battle was won this summer when a U. S. Circuit Court of Appeals ordered full integration of Delaware's public schools to begin in the fall of 1961. The court thus struck down as too slow a grade-a-year plan that the state had put into effect with approval of Federal District Court. The case was handled by Louis L. Redding, Wilmington, NAACP lawyer and an SCEF board member. The state will appeal.

Southern Trends: A Summer Review

The growing strength of the integration movement was reflected in the Republican and Democratic platforms. Both parties made more promises than ever before on civil rights.

Sen. Estes Kefauver of Tennessee, seeking a new term, scored a 2-1 victory over an avowed segregationist. A Memphis Negro became the first of his race to be elected to a Democratic county executive committee in Tennessee since Reconstruction.

A moderate segregationist, Terry Sanford, was nominated for governor of North Carolina in a race with an extreme segregationist. Governor Orval Faubus of Arkansas, running against four other segregationists, was nominated for a fourth term.

Six months of sit-ins produced spectacular results, with some lunch counters integrated in at least 28 cities. Among the latest were Greensboro, N. C., where the movement began Feb. 1; Miami, Fla.; Charlotte and Durham, N. C.; Chattanooga and Knoxville, Tenn.; and Arlington, Alexandria, and Norfolk, Va.

The U. S. Department of Justice announced that chain stores had agreed to open lunch counters in 69 Southern cities, but did not list the cities. The first kneel-ins were conducted at white churches in Atlanta; a wade-in opened a swimming pool in Charlotte, N. C.

Federal courts ordered school integration in Knoxville, Tenn., Houston and New Orleans, but it appeared that resistance might close New Orleans schools.

The U. S. Civil Rights Commission reset hearings on voting restrictions in Louisiana after the U. S. Supreme Court voided a stop order by a local federal judge.

The Southern PATRIOT

Vol. 18, No. 7

Sept., 1960

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The Nashville Story

Whites Meet Challenge

(By Staff Correspondent)

NASHVILLE, Tenn.—Of all the stories that have yet come out of the 1960 upsurge in the South, one of the most hopeful is that of Nashville.

Here the white community rose significantly to the challenge presented by the sit-ins.

In the words of Marion Barry, Jr., Fisk student leader and chairman of the southwide Student Non-Violent Coordinating Committee:

"We were surprised at the response we got. When we needed their help most, white people were there."

In February and early March, Nashville was the scene of mass arrests and violence against Negro students. In May it was the scene of peaceful integration of all major lunch counters.

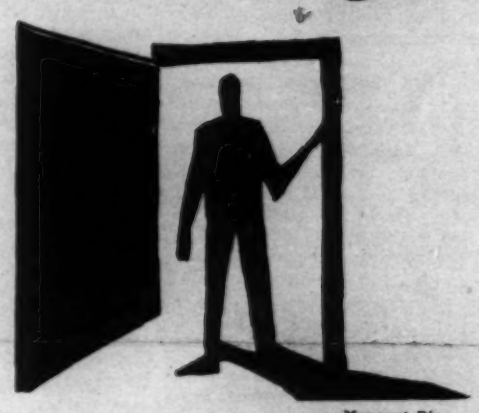
The change came quickly and dramatically for the basic reason that again in the words of Marion Barry, "Negroes in Nashville were together as they'd never been before."

This unity resulted partly from the existence of a selfless and dedicated group leadership among the students. It also came because for two years the Nashville Christian Leadership Council had been conducting training in the technique and philosophy of non-violence.

Thus, hundreds of Negro students were ready and willing to be arrested; 2,500 massed in front of the courthouse when their fellow students were being tried. Thus thousands of adults stopped buying from the offending stores in a 96 per cent effective "economic withdrawal."

However, Negro unity alone cannot create basic social change in the South. It can change laws and sometimes practices. But before there is a new situation, there must be growth in the white community. This also happened in Nashville.

In the beginning, the sit-in movement here was virtually all Negro—except for participation of white exchange students at Fisk.



—Margaret Rigz

"Knock and it shall be opened."

But with the mass arrests in late February and especially with the expulsion of the Rev. James Lawson from Vanderbilt Divinity School, the white community began to be heard from.

History was made when 14 out of 16 Divinity School faculty members protested the expulsion. Eventually a large part of the Vanderbilt faculty supported the Divinity School professors.

White students from the Divinity School—although, it should be noted, not many from the rest of Vanderbilt—joined in the protest.

Meantime, in the community as a whole, the Nashville Community Relations Conference protested the arrests and supported the objectives of the students. Similar statements followed from such groups as the League of Women Voters, the United Churchwomen, the Council of Churches, and the American Association of University Women.

(Continued on Page 2)

SCEF Hits Firing of Teachers

Current trends threaten to "strip the South's schools and colleges of some of its best minds and its best teachers," SCEF said in a recent statement.

The statement was issued in protest against the dismissal of Dr. L. D. Reddick, head of the history department at Alabama State College, Montgomery.

Dr. Reddick was fired on order of Governor John Patterson and the State Board of Education. The governor charged he was an "agitator and communist sympathizer." He denied the charges.

Impartial observers generally agreed that the real reasons for the dismissal were Dr. Reddick's outspoken opposition to segregation and his close association with Dr. Martin Luther King, Jr. He is the author of Dr. King's biography, "Crusader Without Violence."

The SCEF protest called the Reddick case "symptomatic of a current tragic atmosphere" in the South.

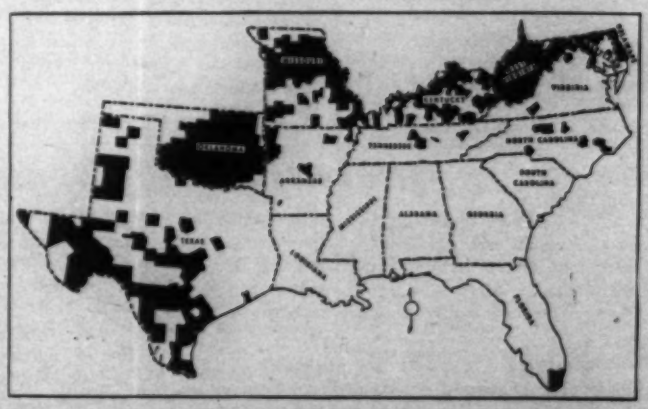
Other colleges where faculty members have recently been fired during racial crises include:

Florida A & M University, Tallahassee — Richard Haley, a music instructor, was dismissed. The college administration said he had been neglecting his work; Haley charged he was fired because he had been a leader of CORE and the sit-in movement. Ironically, this dismissal came just after the Student Congress had selected Haley as "Teacher of the Year."

Kentucky State College, Frankfort—Two young instructors, Arthur Norman and Robert Boyd, were fired. The administration asserted they incited on-campus student protests over conditions at the college; they said they were fired for their CORE activities in attempting to integrate downtown Frankfort stores.

Tuskegee Institute, Alabama—Charles V. Hamilton, was denied renewal of his teaching contract. The administration denied that this was related to his integration activities; he asserted that it resulted from his support of student protests against segregation.

(Continued on Page 3)



HOW FAR WE HAVE COME and how far we have yet to go, as the 1960-61 school year begins, is indicated by this school-desegregation map issued during the summer by the Southern Regional Council, Atlanta. Darkened areas indicate counties in which integration has taken place since the Supreme Court's desegregation decision of 1954. However, the SRC points out that outside of the border states the integration that exists is very much token.

The Southern Patriot

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VOL. 18, No. 7 Sept. 1960

How It's Done

During lunch counters sit-ins in Knoxville, Tenn., a group of white women developed an interesting technique for supporting the Negro participants.

After the Negroes had taken their places at the counter, several of the white women (different ones each day) followed them and took seats beside them. When the waitress asked them for their order, they informed her that the Negroes were there before them and continued to sit refusing to be served out of turn.

(It is of interest that, although this technique was part of a planned campaign in Knoxville, the same thing happened spontaneously during a recent sit-in in Louisville, Ky. Two young white girls, complete strangers to Negro demonstrators, refused to give a waitress their order, saying the Negro customers were there before them.)

In Norfolk, Va., Negro postal employees took advantage of their lunch hour to break down segregation. They launched a series of brief sit-ins at the Greyhound bus station restaurant across the street from their place of employment. The first time they weren't served. After that, they were.

In Baltimore, Md., the city's Equal Employment Opportunity Commission, one of the most active agencies of its kind, conducted a survey to determine how many job opportunities advertised in the newspapers were open to Negro applicants. They did this by organized telephone calls of inquiry to all employers who placed "help wanted" ads over a 10-week period. The results, which revealed that at least 634 out of 1,461 jobs were definitely closed to Negroes, form the basis of a continuing campaign.

King Wins Again

MONTGOMERY, Ala. — Dr. Martin Luther King, Jr., now of Atlanta, was cleared of a second charge of perjury in connection with the filing of his Alabama income-tax returns. An all-white jury had acquitted him of the first charge after a trial in May.

Circuit Solicitor William Thetford said: "When we tried him before, the jury didn't think we had a case. I don't think this case is any better."

SCEF was recently bequeathed $1,000 in the will of the late Mrs. Luke Wilson, Bethesda, Md. Mrs. Wilson was long devoted to the cause of human rights.

Regents Relent

FRANKFORT, Ky. — The Kentucky Board of Regents recommended reconsideration of the cases of each of 12 students expelled last spring by Kentucky State College.

The college administration claimed the students were expelled for leading campus demonstrations against school regulations, but the students maintained their "offense" was action against segregation in downtown Frankfort. Most were members of CORE.

Timely Reading

Christ and Civil Liberties

TRIAL BY TERROR, A Palm Sunday Sermon by CLIFFORD J. DURR, printed by Southern Farm & Home, 1630 Reuben St., Montgomery, Ala.

This is a classic sermon on the civil liberties aspects of the trial of Christ.

It should be read by all persons concerned with the struggle for civil liberties in the 20th Century — especially in the South, where civil liberties are being curtailed by those determined to keep segregation.

The sermon was first delivered at the First Unitarian Church of Denver, Colo., in 1951, but was not published at that time. It has now been issued in pamphlet form as a public service by Aubrey Williams, publisher of *The Southern Farm & Home* and president of SCEF.

The author is a lawyer who was a government official from 1933 until 1948. He served in the Reconstruction Finance Corporation and for seven years was a member of the Federal Communications Commission. He now practices law in his native city, Montgomery, Ala.

It is Mr. Durr's belief that certain principles basic to good government are also the principles of the best religious teaching. One of these, he says, "is that if men are to find their God or work out a way of life for themselves, their minds and spirits must be free from externally imposed restraints."

Another is the principle of justice, and a third is that "fear and suspicion cannot be used as instruments of government without ultimately corrupting the governed and the government as well."

The periods in which these principles have been forgotten, he says, "have provided the dark pages of history," and he believes they are being forgotten today. The Bible, as well as secular history, warn of the consequences, he declares.

He then recounts the story of the Trial of Christ as "a typical civil liberties case with the issue of freedom of speech, opinion, worship and of due process of law directly involved."

He sees the Scribes and the Pharisees as the witch hunters of their day, who, when all else failed, attacked Jesus as a threat to national security. He sees Pilate as a basically decent man caught up, like many people today, in "almost irresistible pressures . . . in a climate of fear and hate."

Persons wishing to view today's struggle in the long context of history will ponder deeply Mr. Durr's final statement: "Now, 2,000 years later, we can see that the folly of the Scribes and Pharisees was even greater than their wickedness."

In a foreword to the pamphlet, Mr. Durr says he believes the sermon is as timely now as when it was written and adds:

"I myself am a Presbyterian, reared in the Protestant tradition and imbued quite early with the idea that the great and unique quality of our American government was that it was not absolutely sovereign — that the First Amendment to our Constitution says to the government in no uncertain terms, 'Here is an area into which you shall not enter, the area of the human mind and spirit. . . .'

" 'McCarthyism' unhappily did not die with McCarthy. Its relative abatement is, I fear, more of a tribute to its accomplishment in silencing effective dissent than evidence of a rededication to the principles of our Bill of Rights.

"Men are at this moment in prison for exercising the very rights guaranteed to them by the First Amendment and others are under prosecution. The voice of protest is still disturbingly weak."

The jailing of Dr. Willard Uphaus in New Hampshire is a case in point.

Durr Reprints

Parts of the sermon by Clifford Durr reviewed on this page were reprinted in installments in the July and August, 1960, issue of The Churchman, an Episcopal publication.

Reprints will be available from SCEF, 822 Perdido St., New Orleans, La. Send stamped, self-addressed envelope. Inquire about prices for bulk orders.

British Told Of Witch Hunt

LONDON, England—The Union of Democratic Control is circulating a pamphlet by Harvey O'Connor, noted American author, on the continuing witch hunt in the U.S.A. Among the cases described are those of Southern integration workers who have defied federal or state investigating committees. The 12-page pamphlet is entitled "McCarthy Goes Marching On." It can be obtained for 10c a copy or 70c a dozen from Union of Democratic Control, 13 Prince of Wales Terrace, London W8, England.

Challenge Is Met....

(Continued from Page 1)

Letters to the editors of daily papers from white people were running strongly in favor of the students. These were protests not only against the violence but also against lunch-counter discrimination as an undemocratic practice.

This was a marked advance over Nashville's school desegregation crisis of 1957 when many white people spoke out for "law and order" but few for integration itself as the right thing.

Then, in late March, the Nashville Community Relations Conference sponsored two evening meetings at an Episcopal church to discuss community problems. Over 500 people attended, about equally Negro and white.

Negro student leaders came and presented their story, and white people listened. The Negroes suggested ways they could help. One was that white people also write the segregating stores, cancelling accounts or pledging continued patronage if counters were integrated.

Many did. Later a store manager told Negro negotiators that his store plotted pro-integration letters on a city map to determine how many came from white people. Nashville's residential segregation made this possible. The store was amazed at the number.

The most significant contribution of the white community came in May when six major stores (three chain dime stores, one drugstore, and two local department stores) changed their lunch-counter policy. This came about by secret negotiations between Negro leaders and the store managers, after a mayor's biracial committee failed.

The students and the Nashville Christian Leadership Council asked the Community Relations Conference and the Tennessee Human Relations Council to organize white persons to be at the counters at selected hours each day to help create an atmosphere of acceptance of the change.

These two organizations responded. They involved people from additional groups—the Unitarians, the Churchwomen, the A.A.U.W., the League of Women Voters, etc.

It was all highly organized. Each group knew what it was responsible for; each person knew exactly which store he was to be in and at which time each day. Everyone was there. The result was described this way by the Rev. Robert Palmer, Unitarian minister, former president of the Community Relations Conference, and an SCEF board member:

"There was literally an outpouring of white people to the lunch counters. They went by the dozens—drinking coffee by the gallon, sitting there eating sandwiches in mid-afternoon, to insure that an atmosphere friendly to integration was created. I think it is safe to say that this is what made a large part of the difference between success and failure of the transition."

The people involved in this

(Continued on Page 3)

Student Center

ATLANTA, Ga. — The Southwide student movement against segregation is now being coordinated by the Student Nonviolent Coordinating Committee, with offices at 197½ Auburn Ave., N.E., Atlanta 3. It invites contacts from all interested persons, and financial contributions are urgently needed. A monthly newsletter, "The Student Voice," has been started and is available on request.

Quotations To Remember

"Government should not be a callous spectator of an unequal struggle between a lone Negro child and his potent native state."—**Marion Wright**, white North Carolina attorney, calling for more Federal action in behalf of school integration.

"When I look out over this audience and see a great cross-section of our country not represented, I know you are being robbed and we are all being robbed."—**Playwright Paul Green**, addressing all-white student audience at Southern Interscholastic Press Association.

"A long time before Lenin appeared on the scene in Russia the Negro in America was full of unrest . . . . There is something about the human heart that rebels against oppression."—**Dean Gordon B. Hancock**, commenting in his syndicated column on the charges that current Negro unrest is "communist-inspired."

"We refused to put a pinch of incense on the idol of segregation."—**the Rev. Ralph Edwin King**, 23-year-old white theology student from Boston, who was jailed for taking a Negro to lunch in a downtown hotel in Montgomery, Ala.

"I don't see this movement as a colored movement—I conceive of this as a righteous movement, and we ask the help of all Christian people."—**The Rev. Henry Bunton**, Memphis Negro minister and SCEF board member, discussing the protest movement in that city.

More Changes Due

Coffee-Break Time at Fisk Institute

By Staff Correspondent

NASHVILLE, Tenn.—"The decade of the 1960's promises to be one of increasing and perhaps even dramatic change toward improvement in the status of American minority groups and in intergroup relations generally."

This statement was made by Dr. Herman H. Long in summarizing two weeks of discussion at the 17th Annual Race Relations Institute. The Institute is jointly sponsored by Fisk University and the Board of Home Missions of Congregational Christian Churches. Dr. Long is Institute director and a vice-president of SCEF.

This year's Institute brought together 126 participants, including many community leaders, from 26 states and two foreign countries. Speakers included national authorities on intergroup relation.

One of the most significant discussions related to discrimination in employment. Dr. Irvin Sobel, economics professor at Washington University, St. Louis, told the group that the "Negro is rapidly being rendered unemployable because the kind of employment in which he is accepted is disappearing in our economy" because of automation.

As a remedy, he called for constant pressure on both labor and management from informed public opinion to open more employment areas to Negroes.

News in Brief

Prince Edward County Sued

Court action to reopen the public schools of Prince Edward County, Va., has been initiated by the NAACP. Last year this county became the first in the nation to abolish its public school system to avoid integration. The 1,500 white pupils attended private schools, while 1,700 Negroes had no schools at all.

Meanwhile, there were reports that a group of white citizens were meeting secretly to find some way to re-establish public schools.

* * *

In Tennessee, Highlander Folk School appealed to the State Supreme Court a ruling that it must close because its integrated program violates the state's school-segregation law. The case involves the first test of the relationship of private schools which want to integrate to the Supreme Court decision on school desegregation.

* * *

In Birmingham, new suits have been filed to challenge segregation in the schools and parks. The cases were initiated by leaders of the Alabama Christian Movement for Human Rights.

* * *

In Greenville, S. C., a white ministerial student, Charles Helm, was assaulted as he participated in a lunch counter sit-in with 75 Negroes. Helm, a native of Atlanta and a student at Union Theological Seminary, was working for the summer with Methodist churches in South Carolina and was active in CORE.

In Montgomery, Ala., the Rev. Ralph Edwin King, white ministerial student who was jailed for attempting to take a Negro friend to lunch in a downtown hotel, reported to the FBI that he was beaten by fellow prisoners in the Montgomery jail.

* * *

In Petersburg, Va., the public library was closed after another attempt by Negro students to obtain service.

* * *

In Florida, it was reported that after Governor LeRoy Collins made his radio and TV speech in the spring calling lunch counter discrimination a moral wrong, he received 3,500 letters and telegrams; all but 40 supported his views.

* * *

In Mobile, Negroes were hired as bus drivers for the first time. This resulted from a campaign by the Non-Partisan Voters League, led by J. L. LeFlore.

Seniors Appeals

ATLANTA, Ga. — Clarence Seniors, Morris Brown college student, won the right to appeal as a pauper in his Federal Court challenge of segregation in Atlanta Municipal Court.

Seniors filed the suit, which he expects to become a test case, after finding himself segregated in court when he was arrested for defying segregation in downtown Atlanta. Seniors asked the right to appeal as a pauper after a local Federal judge dismissed the suit. He says he will carry the case to the U. S. Supreme Court if necessary. His attorney is Len Holt, Norfolk, Va.

Sit-In Help Urged

ATLANTA, Ga. — The SCEF board, meeting at United Liberal Church here in June, called on white Southerners to give more help to sit-in demonstrators throughout the region.

In a resolution pledging full support to the non-violent resistance movement, the board also demanded "an end to the use of the court and police machinery for stifling the movement toward freedom." It said Southern communities which jail and assault peaceful demonstrators "degrade themselves and make themselves look ridiculous."

The board also urged SCEF friends throughout the nation to give more help to the sit-in movement, and called for protests to all public officials who "seek by word or deed to thwart the movement toward full citizenship."

Another resolution urged abolition of the House Un-American Committee, calling it a "weapon in the hands of those seeking to maintain segregation." Other resolutions asked the Democratic and Republican platform committees to adopt strong civil-rights planks.

Three Elected

Two white women active in the integration movement in their respective states were elected to the SCEF board at its summer meeting.

They are Mrs. June Purcell Guild, Richmond, Va., attorney and author, and Dr. Marion Pearsall, Lexington, Ky., anthropologist and professor of behavioral science at the University of Kentucky Medical Center. Also elected to the board was Dr. Samuel L. Gandy, Dean of the Chapel, Dillard University, New Orleans, La.

....by Whites In Nashville

campaign were citizens of prestige in the community. It is important, though, that support for the change also came from wider sections of the white population.

This was not organized but a white newspaperman who made his own public opinion survey among taxi drivers, store clerks, and the man on the street reported a strong concern not just for "law and order" but over the moral injustice of discrimination.

A store manager told one of the Negro students during negotiations: "Three months ago, Nashville wasn't ready for lunch-counter integration, but the sit-ins made it ready."

Or perhaps the white newspaperman put it more accurately: "I think Nashville was ready, but none of us knew it until the sit-ins."

Two aspects of the Nashville change are of special significance. One is the fact that Negro students made a very conscious effort to reach the white community and win it to their point of view.

For example, they went to every major white church and distributed leaflets explaining their position. Only two churches refused to let them give out leaflets, and a number invited them in to services.

The other significant part of the Nashville story relates to the dynamics of movement in the white community.

Mr. Palmer points out that the very existence of the Community Relations Conference for the past five years, involving as it does persons of community influence, created a climate in which the sit-in challenge could be met.

From the viewpoint of the Negro students, the C.R.C. until this year had been somewhat of a talking group but not an action organization. They were elated when it moved into action.

While it is significant that the students felt that way, it may not be a completely fair assessment. As Mr. Palmer said, "Things don't bubble up until there is something to cause it. We were active at the time of the school desegregation, but in the past two years we had been trying to find out *what* we could do, how we could make ourselves effective when there seemed to be no immediate great cause."

Perhaps it boils down to the proposition that in Southern communities Negroes have to present a dramatic challenge before there is a framework in which white people, even those of best will, can respond. Perhaps it is a matter of "Knock and it shall be opened."

The beautiful part of the Nashville story is that Negroes were asking from a position not of weakness but of strength. The economic and moral strength of their movement made it impossible for their requests to be thought of as begging. Nor were they actually demands—not in the hostile sense. Rather they were calls to conscience, based on high moral principle.

Thus it was possible for white people to respond without falling into the pitfalls of either condescension or grudging acquiescence. The result was that both the white and Negro communities grew, and there was a new kind of relationship between them.

All of this is not to say that the Negroes are yet satisfied with the amount and degree of white support.

They wonder about the white minister who privately expressed sympathy but said he couldn't talk this way to his congregation; they wonder what can be done to get him and those like him to speak out.

They wonder about the many people who passed them on lunch-counter stools and whispered, "I'm all for you." What, they ask, can be done to get these people to speak out aloud?

As Lonnie Hubbard, a Tennessee A & I student and another leader of the movement, said:

"When the students were arrested, it aroused the whole Negro community to action. Isn't there anything that can happen so that the conscience of the white community will be aroused in this same way?"

It is not belittling what was achieved in Nashville in the spring of 1960 to say that this remains the challenge of the future. Lonnie Hubbard's question is one that could apply to every Southern community, not just Nashville. And it is a question, of course, that only the white South can ultimately answer.

Nashville Reports Available

A series of three penetrating reports on the Nashville sit-ins have been written by Wallace Westfeldt, Nashville newspaperman. Persons interested in reading these can obtain them from the Nashville Community Relations Conference, which published them. Address is 2001 Division St., Nashville 4, Tenn. Send stamped self-addressed envelope.

Teachers

(Continued from Page 1)

Southern University, Baton Rouge, La.—Dr. George L. Robinson, 36-year-old political-science professor, said he was dismissed because he was the only professor in the university who supported student demonstrations, a charge also denied by the college.

In addition, at Vanderbilt University in Nashville, the expulsion of the Rev. James M. Lawson, Jr., for his sit-in activity brought mass resignations of Divinity School faculty members and threats of supporting resignations in other sections of the university. This situation was partially resolved when a compromise was effected whereby Mr. Lawson was given the right to return to get his degree after completing studies elsewhere, but the resignation of Dean Robert Nelson was accepted.

The SCEF statement also noted that "there is no way of guessing how many superior teachers have left the South quietly and voluntarily in recent years because they could not continue to function where freedom of expression was stifled."

"If we drive from our schools and colleges every person who thinks for himself," the statement said, "we will destroy education itself . . . The ultimate losers are our young people—and, of course, our democracy which to survive must have citizens trained to think, not robots trained to conform."

Subscription Blank

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